The Countess of MORTON.

THE

Countess of Morton's Daily Exercise:

OR, A

BOOK

OF

PRAYERS

AND

RULES,

How to spend the Time in the Service and Pleasure of Almighty GOD.

To which is added, The *Communicant* Instructed for the Worthy Receiving of the *Lord's Supper*.

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To the Honourable the Lady *Anne* Counteſs of *Marſhal*: and to the pious Memory of her excellent Mother, the Lady *Anne*, late Counteſs of *Morton*.

BY whoſe Earneſt Deſire, and Religious Care, this BOOK was framed, and made her Devout Exerciſe whilſt ſhe lived, recommending the Tranſcript and Uſe thereof to many others, and particularly to her who now publiſheth and preſenteth it to the Religious and private uſe of all devout perſons, according to the deſire of the Honourable Lady, to whom it is dedicated,

By
Her Ladyſhips
Moſt Humble Servant,
M. G.

I *Have perused this Book, and finding nothing in it but what may tend to the increase of private Devotion and Piety, I recommend it to my Lord the Bishop of* London, *for his License to have it* Printed.

JO. DURESME.

Imprimatur.

Tho. Grigg, *R. P. D.* Humpf. *Ep.* Lond. *à Sac. Dom.*

Ex ædibus *Lond.* *Mart* 28. 1665.

PSAL.

PSAL. 55. 18.

In the Morning and Evening, and Noon-day will I Pray, and that inſtantly; and He ſhall hear my voice.

PRAYERS, *In the Morning.*

At Upriſing.

EVery Day let the firſt thing you do, and the firſt word you ſpeak, tend to the worſhip and acknowledgement of Almighty God.

For upon our firſt thoughts commonly the thoughts and actions of the whole day do depend: Therefore when you firſt awake in the Morning, lift up your Heart to God, and ſay,

I. Bleſſed

I.

BLeſſed be the moſt Holy, Glorious, and Undifiled Trinity, now and for evermore.

II. Bleſſed art thou, O Lord, who enlightneſt mine eyes, and ſuffereſt me not to ſleep in death.

III. Bleſſed art thou, for thou haſt created all things, and for thy Will's ſake they are, and were created.

IV. The Almighty Lord be now and evermore my defence, and vouchafe to bleſs and preſerve me from all evil this day and for ever.

When you are riſen.

Retire your ſelf, and humbly kneeling, adore God, and ſay,

O Holy Lord God Almighty, before whom all Knees do bend, and to whom all Creatures in Heaven and Earth do bow and obey; behold, here I proſtrate my ſelf before thee, adoring the divine Excellency

Excellency of thy Sovereign and Infinite Majeſty, with all the powers of my Soul, ſubmitting my ſelf with all lowlineſs and reverence to the Greatneſs of thy Dominion and Power, and deſiring nothing more than faithfully to ſerve thee all the days of my life; for thou art only Holy, thou only art the Lord; and Glory be to thee, O Lord, moſt High, *Amen.*

Having thus made your adoration and ſubmiſſion to God, let theſe be your Prayers and Devotions every Morning.

OUR Father which art in Heaven, Hallowed be Thy name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread, And forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into Temptation; But deliver us

from evil. For thine is the Kingdom, and the Power, and the Glory for ever and ever. *Amen.*

A Confeſſion of Sins, and Prayers for Pardon.

I.

ALmighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid; I come unto thee in the multitude of thy Mercies, and in thy Fear do I caſt my ſelf down before thee, moſt humbly lamenting my ſins, and craving of thee, the God of all Mercy and Goodneſs, perfect remiſſion and forgiveneſs, through *Jeſus Chriſt* our Lord, *Amen.*

II.

O Thou Maker of all things, and Judge of men, I acknowledge and bewail the many and manifold ſins which from time to time I have moſt grievouſly committed, by my thoughts, words and deeds, againſt thy

thy moſt Holy Commandments, provoking thereby moſt *Juſtly* thy wrath and indignation againſt me. I do earneſtly repent, and am heartily ſorry for theſe my miſdoings. O rebuke me not in thine indignation; neither chaſten me in thy heavy diſpleaſure; but have mercy upon me, for thy Goodneſs, have mercy upon me and forgive me all that is paſt: and grant that I may always ſtudy to ſerve thee, and pleaſe thee hereafter in all Godlineſs and pureneſs of Life, to the Honour and Glory of thy Bleſſed Name, through *Chriſt* our *Lord.* Amen.

The Pſalm.

THE Lord is loving unto every man, and his mercy is over all his works.

He forgiveth all our ſins, and hath compaſſion upon all our infirmities.

His Loving-kindneſs is better than life it ſelf, and therefore ſhall my Soul praiſe him.

Bleſſed

Bleſſed art thou, O Lord, who wilt not caſt out my Prayer, nor turn away thy mercy from me.

As long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, &c.

The Leſſon.

TAke heed that ye walk circumſpectly, Redeeming the time becauſe the days are evil; Be fervent in good works, and ſerve the Lord with all gladneſs of heart. Be patient in tribulation, and continue inſtant in prayer. Be courteous and meek; and as much as lyeth in you live peaceably with all men: and whatſoever ye would that others ſhould do unto you, do ſo to them; for this is the Law and the Prophets.

The Hymn.

VOuchſafe, O Lord, to keep me this day without ſin.

To

To ſhut and cloſe my wandering eye,
Leſt it let in Vanity.
To keep my heart as pure and free,
From fond and troubled Phantaſie.
To guide my tongue, ſo that no ſtrife,
May breed diſquiet in my life:
To keep all harm, all ill way,
VVhile I duly ſpend the day.

Or This.

O Holy Ghoſt, my Soul inſpire,
And lighten with Celeſtial Fire.
Thy Bleſſed Unction from above,
Is comfort, life, and fire of Love.
Anoint and clear my ſoiled Face,
VVith the abundance of thy Grace,
Be thou my joy, my reſt my home,
VVhere thou art ſo, no ill can come,
Teach me to know the Father, Son,
and thee of both to be but One.
That day by day, all my life long,
This may be my endleſs ſong,

To thee all Honour, Praiſe and Merit,
Father, Son, and Holy Spirit, *Amen.*

A devout Confeſſion of our Chriſtian and Catholick Faith,

With Explications and Prayers relating thereunto.

I. I *Believe in thee, O God the Father Almighty, maker of Heaven and Earth*; Loving thee as my *Father*, Reverencing thee as the *Almighty*, and committing my Soul and my Body to thee as to a Faithful *Creator*. Thou art worthy, O Lord, to receive Glory, Honour and Power; for thou haſt created all things, and for thy *Will's ſake they are and were created.*

II. *I believe in* Thee, O thou *King of Glory, the everlaſting Son of God*

God the Father and *our Lord Jesus Christ*, the Great Mystery of Godliness, God manifest in the *Flesh*, and sent into this *World for our Eternal Salvation in the World* to come.

III. *I believe that thou wast conceived by the Holy Ghost, and born of the blessed Virgin* Mary, *without spot of Sin*, thereby to cleanse us from all sin.

IV. I believe, That thou didst suffer what otherwise we must have suffered for ever, thou wast crucified to set us free from the Curse of the Law.

That thou didst *Die*, and thereby take away the sting of Death.

That thou wast *Buried* in the Grave, and hadst the Victory over it; to assure us, that our Bodies shall not corrupt there for ever.

V. I believe, That thou didst *descend* into *Hell*, to triumph over it, and to free us from the fear of ever coming into that place.

That

That the *third Day* thou didſt *riſe again from the Dead* in our Nature, the firſt Fruits of them that are aſleep in their Graves, who are thereby aſſured, that they alſo ſhall not ſleep there for ever.

VI. I believe, That thou didſt *aſcend up into Heaven,* there to prepare a place for us.

That thou now *ſitteſt at the right hand of God the Father Almighty,* there to make Interceſſion for us, our only Advocate with the Father.

VII. I believe that thence thou ſhalt come to receive us, *and to be the Judge of the Quick and the Dead,* after which thy Kingdom ſhall have no end.

All this I ſtedfaſtly *believe* of thee, O my *Bleſſed Saviour,* beſeeching thee to give me Grace, that I may be made conformable to thy *Image*; in Faith, to thy *Conception*; in Humility, to thy *Birth*; in Sympathy, to thy

thy *Paſſion*; and in Mortifying my Sins to thy *Death and Burial*: to thy *deſcent into Hell*, by frequent Meditation thereof; and to thy *Reſurrection*, by my riſing from Sin to newneſs of Life: to thine *Aſcenſion*, by ſeeking after thoſe things which be above; and to thy *Coming to Judgment*, by judging my ſelf here, that I may not be there condemned with the VVorld.

VIII. *I believe* alſo in thee, *O Holy Spirit*, the Lord and Giver of Life, the Infuſer of all Heavenly Graces, and the Leader of thy Church in all the ways of Truth and Holineſs.

IX. I believe therefore *the Holy Catholick Church* the Myſtical Body of *Chriſt*, whereof *He* is the only *Head*.

I believe the *Communion of Saints*, being join'd together in Faith, Hope and Charity, and mutually participating of one anothers Prayers.

X. I

X. I believe the *Remiſſion of Sins* in this VVorld, given and ſealed to Us by the ſacred Ordinances of God.

XI. I believe the *Reſurrection of our Bodies* at the end of the VVorld, to be united to our Souls.

XII. And I believe *the Life Eternal* in the VVorld to come, where we ſhall be in happineſs with Chriſt for ever. *Amen.*

Prayers.

I. ALmighty God, who of thy Goodneſs haſt defended me from the perils of this Night, and ſafely brought me to the beginning of this Day, preſerve me in the ſame, I moſt humbly beſeech thee, by thy mighty power, from all ſin, and danger, through *Jeſus Chriſt* our Lord, *Amen.*

II. ALmighty and everliving God, vouchſafe I beſeech thee, to direct, ſanctifie, and govern both my Soul and Body in the ways of Thy Laws, and in the works of Thy

Thy Commandments; that through Thy moſt Gracious Protection I may be preſerved from all Evil, both this day and for ever, through *Jeſus Chriſt* our Lord, *Amen.*

III. POſſeſs my mind, O Lord, continually with thy preſence, and make me to have a perpetual fear and love of Thy Holy Name, teaching me to do thoſe things that may be pleaſing to Thee, and profitable to my Salvation, through *Jeſus Chriſt* our Lord, *Amen.*

IV. LEad me forth, O Lord, in thy Truth, and learn me; for Thou art the God of my Salvation, and in Thee ſhall be my hope all the day long.

V. TO Thee, O King Eternal, be all Glory and Honour, now and for ever, *Amen.*

Conclude

Conclude your Prayers with a Remembrance of all your Friends, and of all them that belong unto you, saying,

INto thy Bleſſed Hands and Protection, O Lord, I commend my Spirit, Soul and Body, together with all Them whom thou haſt Graciouſly given unto me, and to whom I do any way relate, Preſerve them, O Lord, in thy favour and fear, increaſing and multiplying thy Bleſſings upon them, and forgive them their ſins; keep them in perpetual peace and ſafety, for the Love of thy only Son *Jeſus Chriſt* our Lord. *Amen.*

And ask pardon for all the diſtractions and irreverences committed by you in his Divine preſence, during this time that you have ſpoken to him.

A Brief LITANY of Prayers for every Day.

OMoſt Bleſſed undivided and glorious Trinity, and one Eternal God. *Have*

Have mercy upon me.

Call to Remembrance, O Lord, thy tender Mercies which have been ever of old; and Remember not my offences nor the offences of our Forefathers; but after thy great Goodneſs have Mercy, and ſpare me; whom thy Son our Lord hath redeemed with his moſt precious Blood.

Have Mercy upon me, and ſpare me, O Lord.

From all Evil and Miſchief, from Pride and Vain-glory, and from all the deceits of the World, the Fleſh and the Devil.

Good Lord deliver me.

From all Perils and Dangers both of my Soul and Body; from extremity of ſickneſs, and from ſudden death.

Good Lord deliver me.

By thy manifold and great Mercies, by the Mercies of our Bleſſed *Saviour*

Rules

Saviour, by his Bitter Croſs and Paſſion, by his mighty Reſurrection, by his moſt glorious Aſcenſion, and by his moſt effectual and acceptable Interceſſion,

Good Lord deliver me.

In all time of Tribulation and Adverſity; in the time of my laſt and greateſt need; in the Hour of Death, and at the Day of Judgment,

Good Lord deliver me.

Deliver, me, O Lord as thou haſt delivered all thy Bleſſed Saints and Servants, from the guilt and burthen of my ſins, and from thy Wrath and everlaſting Indignation,

Good Lord, I beſeech thee to hear me.

That it may pleaſe thee to preſerve me in thy Faith, Fear and Love; and that I may evermore have affiance in thy Mercy, and ever ſtudy to ſerve Thee in Holineſs and Purity of Life.

Good Lord, I beſeech thee to hear me.

That it may pleaſe thee daily

to

to increaſe in me thy manifold Gifts of Grace, and that I may bring forth the Fruits of the Spirit, and ever ſeek thy Honour and Glory.

Good Lord, I beſeech thee to hear me.

That it may pleaſe thee to have mercy upon all men.

Good Lord, I beſeech thee to hear me.

That it may pleaſe thee to ſave and preſerve our moſt Gracious King, and all the Royal Family.

Good Lord, I beſeech thee to hear me.

That it may pleaſe thee to reduce them that have gone aſtray from thy ways, to comfort them that are in ſorrow, to relieve them that are in need and tribulation, and to amend all our lives according to thy Holy VVord.

Good Lord, I beſeech thee to hear me.

O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the VVorld,

Have mercy upon me, and grant me thy peace. Amen.

Rules

Rules and Prayers for the Afternoon.

Rules and Advertiſements how to Employ your Time.

I. *PAſs the day in ſuch Employments as may be moſt meet and agreeable to that Condition of life wherein God hath placed you.*

II. *Come not to the place where ſin dwells; and avoid all corrupt Company whereto it reſorts: Religion hath no greater enemy than converſing with ſuch, of whom your heart telleth you, that there is neither Faith nor Fear of God in them.*

III. *Be careful to demean your ſelf affably and peaceably towards all thoſe with whom you ſhall have juſt occaſion to converſe.*

IV. *Let not your actions or diſcourſes be vain and frivilous, but tending*

tending either to improve your Judgment, or to better your Affection.

V. *If you have the Government of a Family, take ſpecial heed that they live not diſorderly or idly, to the offence of Almighty God, and the ſcandal of others.*

VI. *And forget not (as often as you can) to be preſent, and to aſſiſt at the Publick Offices, and Divine Services of the Church, there to attend and perform the Homage and Worſhip of Almighty God, and to be inſtructed in his holy Word, for that is a Duty and a Service moſt highly pleaſing to him.*

VII. *Remember (and you will much help your ſelf, if you Remember it) that you are continually in the preſence of God, and ought to live continually in his fear, and in obedience to his commandments.*

VIII. *Upon all occaſions offered to you, exerciſe your Charity, and let not the Day paſs you without ſome good*

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work done by you, either of real Honour to God, or of real Charity to them that want it.

After-Noon.

After-Noon retire your ſelf a while and uſe the Pſalm, Leſſon, Hymn *and* Prayers *following.*

UNto thee I lift up mine eyes O thou that dwelleſt in the Heavens, my Soul waiteth ſtill upon thee, that thou mayeſt bleſs me.

O hearken thou unto the voice of my calling my King and my God: for unto thee do I make my Prayers.

Shew thou me the way that I ſhould walk in, and teach me to do the thing that pleaſeth thee.

I will take heed to my ways, that I offend not in my tongue; and I will make a covenant with mine eyes that they behold not vanity.

O let not my footſteps err from the

the path of thy Commandments. But let my delight be in walking after the precepts of thy Law.

Thy Law is an undefiled Law, converting the Soul, and giveth light unto the eyes.

Keep thy ſervant from all preſumptuous ſins, that they may not get the dominion over me; and cleanſe thou me from all my ſecret faults.

That ſo I may be acceptable in thy ſight, O Lord my ſtrength, and my Redeemer.

Glory be to the Father, &c.

The Leſſon.

IF Sinners intice thee, do not thou conſent unto them. Theſe things doth the Lord abhor. A proud look, and a lying Tongue, an heart that deviſeth wickedneſs and miſchief, a falſe witneſs that ſpeaketh not the truth, and whoſoever ſoweth diſcord among

others. In the multitude of words there will be ſin. Keep innocency, and do the thing that is Right, for that will bring a man peace at the laſt. Let the ſame mind be in you that was in Chriſt Jeſus ; *and Confeſs him to be the Lord, who was obedient to the death of the Croſs, for the Redemption of mankind, unto the praiſe and Glory of God the Father.*

The Hymn.

WHO More can crave,
ThanGod for me hath done,
To free a Slave
That gave his only Son?
Bleſs'd be that hour,
When he repair'd our loſs,
I never will
Forget my Saviour's Croſs.

The Prayer.

I.

O God, who knoweſt the frailties and infirmities of my weak

weak Nature, and in the midſt of how many dangers I live, being continually ſubject to the deceits of the world the fleſh, and the Devil, and having no power of my ſelf to help my ſelf, mercifully look upon me: and becauſe I cannot continue in ſafety without thy ſuccour, preſerve me evermore by thy Help and Goodneſs, and keep me both outwardly in my Body, and inwardly in my Soul; that among the ſundry and manifold dangers of this world, my Heart may be ſet to attain everlaſting ſalvation, and my Affections may ſurely there be fixed where true Joys are to be found, through *Jeſus Chriſt* our Lord. *Amen.*

II.

O God, the Strength of all that truſt in thee, mercifully accept theſe my humble ſupplications and Prayers; and grant me the help of thy Grace, that I may pleaſe thee both in Will and Deed, and

obtain thy Peace all the days of my life, through *Jeſus Chriſt* our Lord. *Amen.*

III.

ALmighty and everliving God, I give thee moſt humble thanks for that thou haſt vouchafed favourably to call me to the knowledge of thy Grace, and Faith in thee. Increaſe this knowledge, and confirm this Faith in me evermore. Give me the comfort of thy Holy Spirit, and multiply upon me thy manifold Gifts of Grace, the Spirit of wiſdom and Underſtanding, the Spirit of counſel and ghoſtly ſtrength, the Spirit of knowledge and true Godlineſs, and fulfil me, O Lord, with the Spirit of thy Holy Fear, through *Chriſt* our Lord. *Amen.*

Rules and Advertiſments.

I.

AFter this, you may paſs the reſt of the day in what Lawful Recreation

Recreations or Employments you Judge to be meet for you.

II.

Spend ſome while before Night in Reading, and Read with attention: but let your Books be choſen with adviſe and care, for your inſtruction and knowledge in all good things, and eſpecially for your Spiritual benefit.

Prayers at Night and Bed-time.

Retire your ſelf again.

And when you have thought upon all the day paſt, how you have ſpent it; that is, what good or evil Actions you have done, and what bad inclinations you have reſiſted or amended, asking God pardon for all your offences, uſe theſe Prayers.

The Pſalm and Prayers.

LEt my Prayer be ſet forth in thy ſight, O Lord, as the in-

obtain thy Peace all the days of my life, through *Jeſus Chriſt* our Lord. *Amen.*

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The Pſalm and Prayers.

LEt my Prayer be ſet forth in thy ſight, O Lord, as the in-

cence; and the lifting up of my hands be as an Evening Sacrifice.

In thee hath been my hope all the day long, and under the ſhadow of thy wings ſhall be my refuge day and night for ever.

Glory be to the Father, &c.

I.

O Thou Brightneſs of Eternity, by whoſe Providence both the day and the night were created and governed, and who haſt made the out-goings of the morning and evening to praiſe thee, mercifully vouchſafe to let the light of thy Countenance ſhine upon me, with the Bleſſed Beams of thy Goodneſs and Mercy, that neither the Prince of Darkneſs may have any power over me, nor the works of Darkneſs overwhelm me, but that by thy mighty Protection I may be defended both in body and Soul from all the Perils and dangers of this night and for evermore, through Jeſus Chriſt our Lord *Amen*.

II.

II.

MAke me to remember that the darkneſs hideth nothing from Thee, but that to Thee the night ſhineth as clear as the day, to Thee the darkneſs and the light are both alike.

III.

OBe thou merciful unto me, and bleſs me, ſhew me the light of thy Countenance, and be merciful unto me.

IV.

INto thy hands I commend my ſelf, my ſoul and my body, and all that is mine; for thou haſt made and created them, and thou haſt redeemed us, O thou Lord God of mercy and truth.

V.

THou haſt created all things, and for thy wills ſake they are and were created.

VI.

O Send thy light and thy truth, that they may preſerve me, and ſave me, for thy mercies ſake.
Lord have mercy upon me.
Chriſt have mercy upon me.
Lord have mercy upon me.
God the Father bleſs me.
God the Son defend me.
God the Holy Ghoſt preſerve me, now and for evermore. *Amen.*

Rules and Advertiſements.

After this ſpeak not unneceſſarily to any before you go to ſleep. Remember that your Bed is a Repreſentation of the Grave, and Sleep an image of Death. It behoves you not to lie down in ſuch a condition as you would be unwilling to be found or taken in it.

Bed-time.

Before you go into your Bed kneel down, and ſay,

GReat Ruler of the day and night, On

On our Darkneſs caſt thy light,
To Thee, who doſt by reſt renew,
My waſted ſtrength, I humbly ſue,
That when I ſhall uncloſe mine eyes,
Pure and chaſt I may ariſe,
And make my Morning Sacrifice.

IN the Name of God I will Lay me down to ſleep, whom I beſeech to Bleſs aud preſerve me now and for ever. *Amen.*

Being laid down to ſleep, lift up your heart to God and ſay,

LIghten mine eyes O thou, who dwelleſt in Eternal Light, and have mercy upon me, that I ſleep not in death.

The Almighty Lord be now and evermore my defence againſt all perils and dangers of this night. *Amen.*

Forms of *Confeſſions* and Prayer to Almighty God for the Forgiveneſs of Sins.

A moſt devout Confeſſion and Prayer for the Remiſſion of Sins.

I.

I Have ſinned before thee, O Lord my God, and done all evil in thy ſight. I have ſinned ſins many in number, of many kinds, in many places, at many times, and often repeated; I have ſinned large and great ſins; I have ſinned hainous and preſumptuous ſins; They are become burthenſome and heavy, too heavy for me to bear, and their cry reacheth up to Heaven.

II.

AND what fruit have I in thoſe things whereof I am now aſhamed, My confuſion is daily before me, and the ſhame of my face hath covered me.

III.

III.

MOreover my mind is troubled, and I am afraid of thy Judgments. Wo be unto me, that I have done theſe things.

IV.

SEe, O Lord, how vile I am become: and what ſhall I ſay? or how ſhall I open my mouth? or what ſhall I anſwer, ſeeing I have committed all theſe ſins;

V.

TO whom may I fly for Succour? or who ſhall deliver me from the body of this Death, and from the multitude of my Tranſgreſſions?

VI.

SInce I can neither ſay nor do more, I will lift up mine eyes to thee, from whom cometh all my help.

VII.

IN many things we offend all, and juſtly we deſerve puniſhment; but thy mercy triumpheth over thy juſtice; and if I have known thee, O Lord,

Lord, thou haſt been good and gracious to them that have deſerved evil.

VIII

I Will therefore come boldly to thy Throne of Grace, that I may find mercy in the time of need.

IX.

HEre I inſiſt, and from the dreadful Throne of thy Juſtice, I appeal unto the ever bleſſed Throne of thy Mercy.

X.

O Suffer me not to periſh in my ſins. Lord, careſt thou not that I periſh, who wilt that all ſhould be ſaved, and that none ſhould periſh?

XI.

I Am thine, O ſave me, I am thine own creature, the work of thine own hands, thy lowly Servant, thine humble Handmaid; O deſpiſe not Thou the work of thine own Hands.

XII.

XII.

BUt I am a ſinner; and thou, O God, heareſt not ſinners.

XIII.

YEt conſider, O Lord, of what I am made, remember that I am but Fleſh and Duſt, frail and corruptible Fleſh, and as the Duſt before the Wind, Wilt thou break a bruiſed Reed? Wilt thou blaſt a Leaf driven to and fro? Wilt thou purſue the dry Stubble? Or wilt thou hunt after a Flea? What ſhall I ſay or do unto thee? O thou Preſerver of the World.

XIV.

WIlt thou be angry with thy ſervant that prayeth? Behold, I have heard that they ſaid in *Iſrael*, We will go to the King and ſay, Let our *Souls live*, it may be he *will ſave us*. Is any King more *merciful* than thou? Thou ſparedſt *Ahab* becauſe he was *humble*, Spare me alſo, O Lord, for I am humble *before thee*.

XV.

XV.

I Cover not, I do not diſſemble, I do not extenuate and leſſen my ſins: I freely confeſs them, I have done exceedingly amiſs, I call it often to mind, and I condemn my ſelf for it.

XVI.

SPare me, O God, and accept the ſacrifice of a broken Spirit, a contrite Heart, a troubled Mind, a wounded Conſcience, and an afflicted Soul, becauſe I have ſinned againſt Thee.

XVII.

WIlt Thou have pity upon ſome, and haſt thou made all others for nought; Shall thine enemy ſay, thou haſt made us to kill us, or becauſe thou hateſt us, or that thou canſt not, or wilt not ſave us?

XVIII.

FAr be this from thee: But remember this, O Lord, how the Enemy hath reproached thee, and how

how the fooliſh people have thus blaſphemed thy Name.

XIX.

FOr what ſhall then become of thy great Name, of the richneſs of thy mercy, which is over all thy VVorks, of the Blood of thy Son, who died for the ſins of the VVorld?

XX.

WHen thou canſt not for any other cauſe, yet for thy mercies ſake, for thine abundant mercy in *Chriſt*, thou haſt ſaid that Thou wilt pardon us our ſins.

XXI.

WE ſay rightly, our Fathers truſted in Thee, they truſted in Thee, and thou didſt deliver them; Deliver me alſo, for I have truſted in Thee.

XXII.

I VVill not let thee go, except Thou bleſs me, *Jeſus*, thou Son of *David*, thou Son of God, have mercy upon me.

XXIII.

XXIII.

THine Apoſtle hath not ſaid in vain, that thou cameſt into the World to ſave ſinners.

XXIV.

NOw therefore, O Lord, be merciful unto me a Sinner, and hear the Prayer and Supplication of thy ſervant, which I have made before thee, that thy Face may ſhine upon me, and give me, though I be unworthy, thy Pardon and Peace, *Amen.*

Meditations, Confeſſions, and Prayers, Before the Receiving of the Bleſſed *Sacrament.*

Before you come to the Holy Sacrament.

I.

YOU are to prepare your ſelf thereunto.

I. *By a clean and pure* Conſcience.
II. *By a clear and aſſured* Faith.
III. *By a full and perfect* Charity.

II. The

II.

The day before you intend to Receive the Bleſſed Sacrament, lay aſide all your thoughts of Wordly Affairs, and give your ſelf to Retirement.

III.

Fix your thoughts ſtedfaſtly upon Gods infinite Greatneſs and your own unworthineſs to appear before him.

IV.

And firſt (as Saint Paul *hath directed you) examine your ſelf how you ſtand in the Faith, Profeſſion and Practice of your Chriſtian Religion, both before God and the World; how you have ſpent your time, What good or evil have you done, what bad inclinations you have reſiſted and amended, and what offences you have committed either againſt God or Man.*

V.

Prefixing this prayer to Remember them, and to ask pardon for them.

The Prayer

O My God, I moſt humbly beſeech thee to open the eyes of my Mind, to cleanſe the thoughts of my Heart, that I may ſee and acknowledge my Sins and offences which I have daily committed in Thought, Word, and Deed, againſt thy Divine Majeſty; and that duly lamenting them, I may obtain of thee, the God of all Mercy perfect remiſſion and forgiveneſs, through *Jeſus Chriſt* my Bleſſed Lord and Saviour, *Amen.*

A Particular Confeſſion of ſins; referring to the ſeveral Commandments of Almighty God.

I Have ſinned againſt the Lord my God, and I have offended againſt his holy Laws.

(*And whereof you ſhall find your Conſcience guilty, accuſing your ſelf, and ſaying,*)

I have had vain and idle Thoughts, looſe, light and evil imaginations

in

in many kinds; I have entertained them long; I have been negligent in chaſing them from my mind; I have taken pleaſure and content in them; I have been raſh and offenſive in my words, wanton and corrupt in my Communications; and I have not kept my ſelf from vanity and Complacency in them: Oftentimes in the frowardneſs and impatience of my ſpirit, I have been injurious by them to God and Man; I have been negligent and careleſs in my actions, living in Liberty and breaking too frequently the Commandments of Almighty God.

I. Whom I have not always ſet before mine eye, nor ſtudied to know and ſeek him as I ought) above all things; and knowing him, yet I have not acknowledged him, in reverencing his Power and Majeſty as I ſhould.

Yea, I have ſometimes doubted of him, misbelieving his promiſes, and

and not truſting to his help. I have made Fleſh my arm, and put my Confidence in the pleaſing Vanities and uncertain proſperities of the World; I have other while been full of roving and unlawfull imaginations concerning God, and full of wandring thoughts in his ſervice.

II. I have often framed to ſet up to my ſelf divers imaginations and Forms of GOD's Worſhip and Religion, which he hath not ſet and eſtabliſhed in his Church.

I have been negligent in giving him his external Worſhip and Honour, not falling down before him with that inward Reverence of Spirit and Truth, nor with that outward Orde and humilty of my Body which requiſite always to be ſhewed fort and done before him.

III. I have often drawn near unt him with my lips, when my hear hath been far from him. I have to frequently, vainly and inconſiderate

uſe

uſed his great and fearful Name, and in the eagerneſs of my ſpirit I have not abſtained from abuſing it with raſh Oaths and Execrations. My vows and promiſes that I have made in thy Name, I have not performed: Thoſe holy things whereon his ſacred name is ſet and imprinted, I have not duly regarded; and through my preſumptious vanities, I have been an occaſion to make his Name be evil ſpoken of, and prophaned by others.

IV. I have often abſented my ſelf from the publick worſhip and ſervice of his holy Aſſemblies and Sanctuary, vainly miſ-ſpending the days that are hallowed to the honour of his great Name.

V. I have not carried that reverence and regard, nor given that due obedience which I ought to them whom God hath placed over me, ſeeking rather my own will and pleaſure, than ſubmitting my ſelf to their lawful

lawful precepts and advice. I have too much unregarded the perſons of my betters, and been unthankful to them that have deſerv'd well of me.

VI. I have not done to all others, as I would that they ſhould do to me; I have envied their welfare, the better and more proſperous life of others above my own. I have often let the reins of my paſſion looſe to anger, malice, and revenge; uncharitably delighting in the miſchief and deſtruction of my own private or peculiar enemies. When out of my abundance I might have relieved others that were in want, I have many times neglected it.

VII. I have often ſuffered my fancy and affections to wander licentiouſly: I have not held mine eyes nor mine ears, nor my tongue from vanity. I have not carefully eſchewed the occaſions and enticements to corrupt and vain Affections: I have not preſerved my Body in that Holineſs,

Honour

Honour and Purity which becometh the Temple of God.

VIII. I have not reckoned Godlineſs to be my greateſt Gain nor been content with that which I have.

IX. I have liſtened to Flattery, and uſed it toward others, of many I have had evil ſuſpicions, and given raſh judgment upon them. Upon my ſelf I have ſet a greater value than I deſerved, and ſeemed better than I was, that I might gain a falſe reputation from others. And I have often ſuffered truth to be gainſaid.

X. I am guilty of many inordinate deſires and irregular affections.

And woe is me that in all theſe things I have offended: For if in all theſe things my Heart ſhould not condemn me, God is greater than my Heart, and knoweth all things. But I confeſs them, and confeſſing am ſorry for them, and being ſorry for them, am ready to leave them, his Grace thereunto aſſiſting me; and

not only to leave them, but to judge my ſelf for them; with all religious lowlineſs and alacrity, ſubmitting my ſelf freely to the pious directions and advice that ſhall be given me by my Spiritual Governours and Miniſters of God for ſhewing forth the fruits of my ſorrow and repentance, meet for amendment of life. And though I be altogether unworthy, yet for the worth and merits of my Saviour, in whoſe Merits and Mercy I put my whole Truſt and Confidence, being (as he is) the propitiation not only for my ſins, but for all the ſins of the World, I moſt humbly crave pardon and abſolution from them, and from all my other ſins which I may have now forgotten, and whereof my Conſcience may be afraid.

Meditations and Prayers at the Holy Communion.

Referring to

I. Purity, II. Faith, III. Charity. *I.*

I.

Purity.

I Will waſh my hands in innocency, O Lord, and ſo will I go to thine Alter; I will come into thine Houſe in the multitude of thy mercies, and in thy fear will I worſhip thee toward thy holy Footſtool. For *Chriſt* our Paſſover is offered; Let us therefore keep the Feaſt, not with the leven of malice and wickedneſs, but with the unlevened bread of ſincerity and truth.

The Prayer.

O Lord, cleanſe the Thoughts of my Heart by the inſpiration of thy holy Spirit, that my body may be made clean by the pure Body of my Saviour *Jeſus Chriſt*, once offered upon the Croſs, and that my ſoul may be waſhed by his moſt precious Blood there ſhed for me, and that he may abide with me for ever. *Amen.*

II. Faith.

I believe; Lord help mine unbelief:

I Believe that God our heavenly Father did of his Tender Mercy give his only *Son Jeſus Chriſt* to ſuffer Death upon the Croſs for the Redemption of the World: I believe that he made there by the Oblation of himſelf once offered, a perfect ſacrifice and ſatisfaction for our ſins. I believe that this Sacrament was ordained for the continual Remembrance of that his Death and Sacrifice, and for the benefits we all receive by it, I believe that I ſhall here partake of the ſpiritual Food, and moſt precious Body and Blood of *Chriſt*, the Bread of Life that came down from Heaven, the Blood that hath been carried up into the Holy Places, and the Cup of Eternity: For they that eat of this Bread, and drink of this Cup, ſhall live for ever.

The

The Prayer.

O *My God, what are we that thou ſo regardeſt us, to give thy ſelf for us, to give thy ſelf to us, to be one with us, that we may have life in us, even life immortal, which will quicken us, and raiſe us up at the laſt day! O, my Lord, I am not worthy, not worthy of the leaſt of thy mercies; how much leſs of this, which is the greateſt, greater than the World, greater than the Heavens, greater than all the Treaſures of Heaven and Earth! But I beſeech thee look upon me in the greatneſs of thy Mercies, not weighing my Merits, but pardoning mine offences.* Amen.

III. Charity.

THis is a Sacrament of Love and this is thy Commandment, That we ſhould Love one another, even as thou haſt Loved us: For we being many, are one Body, whereof *Chriſt* our Lord is the Head,

The Prayers.

O *Thou Bleſſed and undivided Trinity; which teacheſt us that all our doings without Love and Unity are nothing worth, ſend into all our hearts that moſt excellent Gift of Charity, and inflame our Souls with the Celeſtial Fire of thy Love, that Living together in Unity of Spirit and the bond of Peace among our ſelves, we may perfectly Love thee, and worthily magnifie thy Holy Name, through Chriſt our Lord,* Amen.

A Litany.

Privately to be uſed before the Receiving of the Holy Communion.

O God the Father, God the Son, and God the Holy Ghoſt; God the moſt Holy, bleſſed, and glorious Trinity.

Have mercy upon me.

O thou Immaculate Lamb of God, who takeſt away the ſins of the World,

Have mercy upon me.

O

O *Chriſt*, the Eternal Son of the Father, the Redeemer and Preſerver of Men, the Bread and life of the World, the Author and Finiſher of our Faith, the great Myſtery of Godlineſs, the Word that was made Fleſh, to ſave thy ſervants from their ſins,

Have mercy upon me.

Save me, O God; for I come unto thee in the multitude of thy Mercies and in thy Fear will I fall down and worſhip thee in thy holy Temple, that thou mayeſt,

Have mercy upon me.

Call to remembrance, O Lord, thy tender Mercies, and thy Loving-kindneſs which hath been ever of old. O Remember not the ſins and frailties of thy Servant, but ſpare me, O Lord, ſpare me for thy Goodneſs, and

Have mercy upon me.

From my unworthineſs to receive thy Bleſſed Body and Blood, by

which thou haſt redeemed me; from all carnal, vain, and earthly imaginations in this thy Holy Sacrament; from all misbelief and incredulity of thy Word; from all defects of Sanctity, Love, and Charity, from all my ſins and iniquities,

Good Lord deliver me.

By that fervant ardor of Goodneſs and Charity wherewith thou cameſt down from Heaven; by thy bleſſed Croſs and Paſſion, and by the miſterious inſtitution of this thy Holy Sacrament,

Good Lord deliver me.

By thy moſt ſacred Body, which was broken and crucified; by thy moſt precious Blood, which was ſhed, and poured forth for the ſins of the World,

Good Lord deliver me.

O Lord God, I beſeech thee to hear me, and that it may pleaſe thee to give us all true Faith and repentance, with devout humility and reverence,

verence, rightly and duly to celebrate this thy Holy Sacrament, in memory of thy moſt Hallowed, true, and propitiatory Sacrifice, with a firm Faith to receive thy Bleſſed myſteries, and to give thanks unto thy Name.

O Lord, I beſeech thee to hear me.

That it may pleaſe thee to accept this our bounden duty and ſervice, our Sacrifice of Praiſe and Thankſgiving, the memorial that we now make of thine own death and ſacrifice, which was once offerred for us, and to grant that by the Merits and power thereof, we and all thy ſervants may Receive remiſſion of our ſins, and be filled with thy Grace and Heavenly Benediction.

O Lord, I beſeech thee to hear me.

O Lord God, Lamb of God, Son of the Father, thou that takeſt away the ſins of the World,

Receive my Prayer.

When you are ready to Receive the Holy Sacrament in each kind, do it

with the greateſt reverence and devotion that you may, (yet without all affectation and ſingularity) lifting up your Hands and your heart to God.

And after you have Received, lift up your hands again, and ſay devoutly with your ſelf while others Receive,

I.

BLeſſed art thou, O Lord? Bleſſing and Honour and Glory be unto thee, O thou Lamb of God, for evermore. *Amen.*

II.

This is the Lord's doing, and it is marvellous in our eyes.

III.

I will magnifie thee, O Lord, and will praiſe thy Name for ever and ever.

IV.

All thy works praiſe thee, O Lord, and thy Saints give thanks unto thee.

V.

Happy are thoſe ſervants whom when their Lord cometh, he ſhall find thus doing.

VI.

VI.

Salvation and Bleſſing, and Honour, be unto him that ſitteth upon the Throne of Heaven; now and for ever *Amen.*

A thankſgiving after the Holy Communion.

BLeſſed art thou, O Lord God, and bleſſed be thy Holy Name for ever, who haſt now vouchafed to feed me with the Bread of Life, and haſt given me to drink the Cup of Eternity, the holy and heavenly Miſteries of the Body and Blood of my Saviour, thereby aſſuring my Soul of thy Favour and goodneſs toward me, for the ſealing of my Faith, for the pardon of my ſins, for the obtaining of my Peace, and all other Benefits of *Chriſts* Bleſſed Paſſion.

I now moſt humbly beſeech thee to aſſiſt me with thy Heavenly Grace, that I may continue thine for ever, and be made a Temple of thy Holy Spirit,

Spirit, and that having now *Christ* dwelling in me by Faith, I may accompliſh the reſt of my life in Repentance and Godly fear, in mortifying my own ſinful deſires, and in keeping thy Holy Commandments. For which end, guide me with thy power, enlighten me with thy Word, and quicken me with thy Spirit. Elevate my ſenſes, compoſe my manners, and order my converſation aright, for thou art able to do abundantly above all that I can ask or think, by which thy great and bountiful Goodneſs towards me, thou wilt glorifie thy Name in me, and bring me at laſt to thine Eternal Kingdom of Glory, through him who is the King of Glory, my Bleſſed Lord and Saviour *Jeſus Chriſt*, Amen.

Heb. 13. THe God of Peace, who brought again from the Dead our *Lord Jeſus Chriſt*, the great Shepherd of his Flock, through the Blood of his everlaſting Teſtament, make

make me perfect in every good work to do his will, and that which is well-pleasing in his sight, through the same *Jesus Christ* our *Lord*; To whom with the Father and the Holy Ghost, be Glory for ever, *Amen*.

Prayers upon sundry occasions.

When you are upon a Journey.

I.

THE Almighty Lord be now, and evermore my defence, to bless me and preserve me from all evil in my going out, and my coming in, and give his Angels Charge over me, to keep me in all my ways.

II.

IF God will be with me and keep me in this way that I go, so that I come to my home in Peace; then shall I give Thanks and pay my Vows unto him.

III.

III.

O God, who knoweſt us to be ſet in the midſt of many dangers, grant that by thy mighty Aid I may be defended from all things that may hurt me either in Body or Soul, through *Chriſt* our Lord, *Amen.*

IV.

Diſpoſe and govern the way of thy ſervant, O Lord, and further me with thy gracious and continual help, that in all my doings begun, continued, and ended in thee, I may glorifie thy Holy Name, and and keep my ſelf by thy moſt mighty protection in the ways of thy Laws, and paths of thy Commandments for the attainment of everlaſting reſt, and peace in thy Heavenly Kingdom, through *Chriſt* our Lord, *Amen.*

V.

Shew me thy ways, O Lord, and teach me thy paths; for I lift up my Soul unto thee. Lead me forth

forth in thy truth, and learn me; for thou art the God of my Salvation; in thee hath been my hope all the day long. *Amen.*

PRAYERS.

In the time of any ſudden danger or diſtreſs.

I.

ALmighty and everlaſting God, mercifully look upon me, and in this time of danger and neceſſity ſtretch forth thine hand to ſuccour and defend me, through *Chriſt our Lord.* Amen.

II.

THE Almighty *Lord,* who is a ſtrong Tower of defence againſt all the perils, aſſaults and Tribulations of this World, be now and evermore my Aid and Protector, through *Jeſus Chriſt* our bleſſed *Lord* and *Saviour.* Amen.

III.

O God, who knoweſt us to be ſet in the midſt of many dangers, grant that by thy mighty Aid I may be defended from all things that may hurt me either in Body or Soul, through *Chriſt* our Lord, *Amen.*

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From

III.

FRom Lightning and Tempeſt, from all Evil and Miſchief, and from ſudden Death.

Goood Lord deliver me.

PRAYERS.

In the time of Sickneſs and Affliction.

I.

SAve me, O King of Heaven and hear me when I call upon thee; for I am in affliction and heavineſs. Thou art a defence for the oppreſſed, and a refuge in the needful time of Trouble; look down from Heaven, and viſit me with thy Salvation.

II.

I Know that it is thy hand, and that thou *Lord* haſt done it, and thy doings are always juſt; but thou art alſo good and gracious, and of great mercy to them that call upon thee. Thou upholdeſt all them that are fallen,

fallen, and lifteſt up thoſe that be down.

III.

I Know that of very faithfulneſs thou haſt cauſed me to be troubled that I might call upon thy Name.

IV.

AND now, Lord, what is my hope? Truly my hope is even in thee; For thou art the hope of all the ends of the Earth, the Aid of all that need, the help of all that fly to thee for ſuccour. O turn thee unto me, and ſhew me the light of thy countenance, that I may be made whole, and give thanks unto thy Name.

V.

O GOD, favourably with mercy hear my Prayers, and grant that all thoſe things which I ſuffer for my ſins, I may *well paſs* and overcome, by thy moſt gracious and ready help, through *Chriſt* our Lord. *Amen.*

VI.

VI.

O Do *well* unto thy ſervant, that I may live and keep thy Commandments.

VII.

M*Ercifully,* O Lord, *look* upon mine *infirmity,* and for the *glory* of thy Name, turn from me *all theſe evils* that I moſt *righteouſly* have deſerved, and grant that in *all my troubles* I may put my *whole* truſt and confidence in thy *mercy,* and evermore ſerve Thee in *Holineſs* and *Pureneſs* of *living,* to thy Honour and Glory, through our only Mediator and Advocate *Jeſus Chriſt* our Lord. *Amen.*

Meditations in the time of Sickneſs, upon the great Mercies of God.

I.

WHen we are judged, we are chaſtened of the Lord that we may not be condemned with the World.

II.

II.

REfuſe not the correction of the Almighty; it is the *Lord*, let him do what ſeems good in his own eyes.

III.

AS it pleaſeth the Lord, ſo cometh every thing to paſs: bleſſed be the Name of the Lord.

IV.

GOd is the Lord of Life and Death, of Sickneſs and of Health, by whoſe appointment we were born, and by whoſe Commandment again we muſt die; our time is in his hand, and to him belong the iſſues of Death.

V.

GOd is meek and gentle, ready to accept our ſorrow and repentance for ſin.

VI.

HE is exceeding ſlow to anger, and not eaſily provoked; he ſeeth our ſins and makes as if he ſaw them

them not; he many times overlooketh them, and by his long ſuffering paſſeth them by, as loath to ſee them.

VII.

WHen he cannot but ſee, yet he forbears, and is patient, forbears long, ſuffers long, many times, many years.

VIII.

WHen he can ſuffer and ſtay no longer, but puniſh he muſt, he doth it againſt his will; and when he is angry, he containeth himſelf in it, and ſuffereth not his whole diſpleaſure to ariſe.

IX.

HE is angry, but not according to our deſerts, nothing ſo much: He is angry, but not long, it endures but a little while, and in his wrath he thinketh upon mercy; he thinks every ſtripe two, and is quickly weary; he repents him of the evil, and is ſoon appeaſed.

X.

X.

HE will have none to periſh, but have all to be ſaved; he willeth not the death of a ſinner, but that he ſhould repent and live.

XI.

NOt of any Sinner, not of *Manaſſes*, not of *Rahab*, not of *Mary Magdalen*, not of Saint *Paul*, who was once a chief Sinner.

XII.

FOr Chriſt came into the World to ſave ſinners, and of them that come unto him he caſteth none out.

A Thankſgiving after Recovery from Sickneſs.

I.

O Lord, thou haſt dealt graciouſly with thy ſervant, according to thy great Goodneſs and Mercy. Before I was troubled I went aſtray, but now I will take heed to my ways, that I ſwerve not from thy precepts, It is good for me that I have

have been in trouble, that I may learn to obey thy Commandments.

II.

RIghteous art Thou, O *Lord*, and true are thy Judgments. Trouble and heavineſs have taken hold upon me, but my ſure truſt hath been in thy Mercy: O let my ſoul live, and it ſhall praiſe thee, and thy Judgments ſhall help me.

III.

I Will always give thanks unto the Lord, his praiſe ſhall be ever in my mouth: O Lord my God, I cried unto thee, and thou haſt healed me: Thou haſt turned my heavineſs into joy, and girded me with gladneſs, therefore will I ſing of thy praiſe without ceaſing, and give thanks unto thee for ever.

IV.

I Sought the Lord, and he heard me, and delivered me out of all my trouble; for the Angel of the *Lord* tarrieth round about them that fear

fear him, and delivereth them. The eyes of the *Lord* are over the righteous, and his ears are open unto their Prayers.

V.

WHat Reward ſhall I give unto the *Lord* for all the benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord. I will offer to Thee the Sacrifice of Thankſgiving, evermore praiſing Thee, and ſaying, O Holy Lord God Almighty, Thou art worthy, O Lord, to receive Honour, and Glory, and Power, for Thou haſt created all things, and for thy Will's ſake they are and were created.

VI.

BLeſſing, and Honour, and Glory and Thankſgiving, and Power, and Might, be unto the Lord our God for ever and ever. *Amen.*

A Prayer to be ſaid when one enters into the Church.

O Lord, who dwelleſt not in Temples made with hands, yet haſt promiſed to meet and bleſs thy People where ever thou haſt recorded thy Name, be pleaſed graciouſly to be preſent with thy Servant here worſhiping before thee, and to the Congregation of thy People which ſhall aſſemble themſelves here this day for thy worſhip, pardon every one who have not prepared themſelves according to the preparation of the Sanctuary; quicken us all for thy Names ſake, and teach us to do thy Will, and build us up in our moſt holy Faith, through Jeſus Chriſt our only Lord and Saviour. *Amen.*

THE END.

The laſt Words of the Reverend, Pious, and Learned Dr. *HAMMOND*, Being two *Prayers* for the peaceful *Reſettlement* of this *Church* and *State*.

Prayers for the Church and State.

Prayer I.

O Bleſſed Lord, who in thine infinite Mercy didſt vouchſafe to plant a Glorious Church among us, and now in thy juſt judgment haſt permitted our ſins and follies to root it up; be pleaſed at laſt to reſume thoughts of Peace towards us, that we may do the like to one another. Lord, look down from Heaven, the Habitation of thy Holineſs, and behold the Ruins of a deſolate Church, and compaſſionate

to ſee her in the duſt. Behold her, O Lord not only broken, but crumbled, divided into ſo many Sects and Factions, that ſhe no longer repreſents the Ark of the God of *Iſrael*, where the Covenant and the Manna were conſerved, but the Ark of *Noah*, filled with all various ſorts of unclean Beaſts; and to compleat our miſery and guilt, the Spirit of Diviſion hath inſinuated it ſelf as well into our affections as our Judgments? that Badge of Diſcipleſhip which thou recommendeſt to us, is caſt off, and all the contrary wrath and bitterneſs, anger and clamour, called in to maintain and widen our Breaches. O Lord, how long ſhall we thus violate and defame that Goſpel of Peace that we profeſs? How long ſhall we thus madly defeat our ſelves, loſe that Chriſtianity which we pretend to ſtrive for? O thou which makeſt men to be of one mind in an Houſe, be pleaſed ſo to unite us, that

that we may be perfectly joyn'd together in the ſame mind, and in the ſame judgment. And now that in Civil affairs there ſeems ſome aptneſs to a compoſure, O let not our Spiritual Differences be more unreconcilable. Lord, let not the rougheſt Wind blow out of the Sanctuary, let not thoſe which ſhould be Embaſſadors for Peace, ſtill ſound a Trumpet for War; but do thou reveal thy ſelf to all our *Eliah's* in that ſtill ſmall Voice, which may teach them to eccho thee in the like meek treating with others. Lord, let no unſeaſonable ſtiffneſs of thoſe that are in the right, no perveſe obſtinacy of thoſe that are in the wrong, hinder the cloſing of our wounds, but let the one inſtruct in meekneſs, and be thou pleaſed to give the other repentance to the acknowledgement of the truth. To this end do thou, O Lord mollifie all exaſperate minds, take off all animoſities and prejudices, contempt

and heart burnings, and by uniting their hearts, prepare for the reconciling their opinions: And that nothing may intercept the clear ſight of thy truth, Lord, let all private and ſecular Deſigns to be totally depoſited, that Gain may no longer be the meaſure of our Godlineſs, but that the one great and common concernment of Truth and Peace may be unanimouſly and Vigorouſly purſued. Lord, the hearts of all men are in thy hands, O be thou pleaſed to let thy Spirit of Peace overſhadow the minds of all contending Parties; and if it be thy will, reſtore thy Church to her preſtine ſtate, renew her days as of old; let her eſcape *Egypt* be ſo entire, that not an hoof may be left behind: but if thy Wiſdom ſee it not yet a ſeaſon for ſo full a deliverance, Lord, defer not, we beſeech thee, ſuch a degree of it, as may at leaſt ſecure her a being; if ſhe cannot recover her Beauty, yet, O Lord,

Lord, grant her Health, ſuch a ſoundneſs of Conſtitution as may preſerve her from Diſſolution. Let thy Providence find out ſome good *Samaritans* to cure her preſent wound? and to whomſoever thou ſhalt commit that important work, Lord, give them Skilful hands and compaſſionate hearts, direct them to ſuch applications as may moſt ſpeedily, and yet moſt ſoundly heal the hurt of the Daughter of Sion; and make them ſo advert to the intereſt both of Truth and Peace, that no lawful condeſcenſion may be omitted, nor any unlawful made. And do thou who art both the wonderful Counſellor and Prince of Peace, ſo guide and proſper all pacifick endeavours, that all our diſtractions may be compoſed, and our *Jeruſalem* may again become a City at unity in it ſelf, that thoſe happy Primitive days may at length revert, wherein Vice was the only Hereſie; that all our inteſtine contentions may

be converted into a vigorous oppoſition of our common enemy, our unbrotherly Feuds into a Chriſtian Zeal againſt all that exalts it ſelf againſt the obedience of *Chriſt*. Lord, hear us, and ordain *Peace* for us, even for his ſake whom thou haſt ordained our *Peace-maker*, *Jeſus Chriſt* our Lord. *Amen.*

Prayer the II.

O Moſt gracious *Lord* who doſt not afflict willingly, nor grieve the Children of men who ſmiteſt not till the opportunity of our ſins enforce thee, and correcteſt in meaſure, we thy unworthy Creatures humbly acknowledge that we have abundantly taſted of this patience and lenity of Thine. To what an enormous height were our ſins arrived, e're thou beganſt to viſit them, and when Thou *couldſt* no *longer forbear*, yet maſtering thy power, thou haſt not proportion'd thy vengeance to our crimes but to thy own gracious deſign of reducing

cing and *reclaming* us. Lord, had the firſt ſtroke of Thy hand been exterminating, our *guilts* had juſtified the method; but thou haſt proceeded by ſuch *eaſy* and *gentle* degrees, as witneſs how much Thou diſireſt to be interrupted, and ſhew us, That *all* that ſad weight we have long groaned under, hath been *accumulated only* by our own *incorregibleneſs*. 'Tis now, O Lord, theſe many years that this Nation hath been in the furnace, and yet our droſs waſtes not, but increaſes; and it is owing *only to* thy *unſpeakable* Mercy, That we, who would not be purified, are not conſumed; that we remain a Nation who ceaſe not to be a moſt ſinful and provoking Nation. O Lord, let not this long-ſuffering of thine ſerve only to upbraid our obſtinacy and inhance our guilt; but let it at laſt have the proper effection on us, melt our hearts and lead us to repentance. And O that this may be the day for us thus to diſcern the

things that belong to our Peace! that all who are, (yea and all who are not) caſt down this day in an external humiliation may by the operation of thy mighty ſpirit have their ſouls laid proſtrate before thee in a ſincere contrition! O thou who canſt out of the very ſtones raiſe up childern unto *Abraham*, work our ſtony flinty hearts into ſuch a temper as may be malleable to the impreſſions of thy Grace, that all the ſinners in *Sion* may tremble; that we may not by a perſevering obſtinacy ſeal to our ſelves both temporal and eternal ruin, but inſtead of our mutinous complaining at the puniſhments of our ſins, ſearch and try our ways, and turn again to the Lord. O be thou pleaſed to grant us this one grand fundamental mercy, that we who ſo impatiently thirſt after a change without us may render that poſſible and ſafe by this better and more neceſſary change within us; that our ſins may not, as they have

ſo

ſo often done, interpoſe and eclipſe that light which now begins to break out upon us. **Lord**, thy **Dove** ſeems to approach us with an **Olive** branch in her mouth; **Oh** let not our filth and noiſomneſs chaſe her away; but grant us that true repentance which may attone thee, and that Chriſtian Charity which may reconcile us with one another. **Lord**, let not our breach either with thee, or among our ſelves, be incurable; but by making up the firſt, prepare us for the healing of the latter. And becauſe, **O Lord**, the way to make us one Fold is to have one Shepherd, be pleaſed to put us all under the conduct of him to whom that charge belongs; bow the hearts of this people as of one man, that the only contention may be, who ſhall be moſt forward in bringing back our *David*. **O** let none reflect on their Guilt, as an argument to perſevere, but repent, and to make their return ſo ſincere as may qualify them, not

only for his but thy mercy. And, Lord be pleaſed ſo to guide the hearts of all who ſhall be intruſted with that great concernment of ſettling this Nation, that they may weigh all their *Deliberations* in the *balance* of the Sanctuary, that Conſcience, not Intereſt, may be the ruling *Principle*, and that they may render to *Cæſar* the things that are *Cæſar's*, and to God the things that are God's; that they may become healers of our Breaches, and happy Repairers of the ſad Ruines both in Church and State. And grant, O Lord, that as thoſe ſins which made them are become National, ſo the repentance may be *National alſo*, and that evidenc'd by the proper fruits of it, by zeal of reſtoring the Rights both of Thee & Thine anointed. And do thou, O Lord, ſo diſpoſe all hearts, and remove all obſtacles, that none may have the will, much leſs the power, to hinder his peaceable reſtitution: And Lord, let him bring with him

him an heart ſo intirely devoted to Thee, that he may wiſh his own Honour only as a means to advance Thine. O let the precept and Example of his Bleſſed Father never depart from his mind; and as thou wert pleaſed to perfect the one by ſuffering, ſo perfect the other by Acting thy will, that he may be a *bleſſed* Inſtrument of replanting the power in ſtead of the Form of *Godlineſs* among us, of reſtoring Chriſtian Vertue in a profane and almoſt barbarous Nation. And if any wiſh him for any diſtant ends, if any deſire his ſhadow as a ſhelter for their Riots and *Licentiouſneſs*, O *let him* come a great, but a happy defeat to *all ſuch*, not bring *fuel*, but cure to their inordinate appetites; and by his *example* as a Chriſtian, and his authority as a King, ſo invite to good, and reſtrain from *evil*, that he may not *only releaſe* our *temporal* but our *ſpiritual bondage*, ſuppreſs thoſe *foul*

and

and *ſcandalous* vices which have ſo *long captivated* us, and by ſecuring our inward, provide for the perpetuating our outward Peace. Lord eſtabliſh Thou his *Throne* in righteouſneſs, make him a *ſignal Inſtrument* of thy *Glory*, and our *happineſs*, and *let him* reap the fruits of it in comfort here, and in *bliſs* hereafter; ſo that his *earthly Crown* may ſerve to enhance and enrich his *heavenly*. Grant this, O King of Kings, for the ſake and interceſſion of our *bleſſed Mediator*, Jeſus Chriſt. *Amen.*

THE

THE

COMMUNICANT Inſtructed,

HOW TO

EXAMINE

Himſelf in ſome neceſſary

INTERROGATIVES

FOR

Worthy Receiving

Of the

Lord's Supper.

Multa ſcienda neſciuntur; aut ſciendi incuriâ, aut diſcendi verecundiâ, aut inquirendi de fidiâ.

DUBLIN:
Printed and Sold by *Andrew Crooke*, Printer to the King's Moſt Excellent Majeſty, at the *King's Arms* in *Copper-Alley*, 1723.

To my Beloved Pariſhioners, the Inhabitants of the Town of *Barkſton*, near *Grantham* in *Lincolnſhire*.

THE *Grand importance of that All-concerning Duty of Self-Examination is fairly pleadable upon theſe three Arguments.*

Firſt, *The Apoſtolical Canon* (*Let a man examine himſelf*, &c.)

Secondly, *The great Benefit of Self-knowledge.*

Thirdly, *The damning miſchief of ſelf ignorance.*

Nor could I ever yet be convinced, that any adult perſon, can Live, or Dye, with true peace, or ſolid comfort, that doth not know, what is his ſtanding Condition towards God, whether he be in a ſtate of Nature or Grace; in Chriſt, in Covenant, or not.

Hereby a Man is priviledged above

a

a Beaſt, that he is able to reflect upon, and judge of his Thoughts, Words, Actions, Condition, whether Good, or Evil: And to neglect this, is to be below Men, and argues horrible Stupidity, as if inſenſible of approaching Death and Judgment.

But when I conſidered, how previouſly Neceſſary this Self-reflection is, to the due and acceptable Participation of that too much proſtituted, and too often prophaned Ordinance of the Lords Supper; *by the raſh Intruſions, and deſperate Adventures of Ignorant, Scandalous and Unregenerate Perſons; and the great want of ſufficient means (at leaſt in my own Congregation) to obviate theſe Evils; I therefore thought good to recommend unto You (my beloved Flock) This Epitomized Tranſcript, Collected out of a Book of the ſame Subject Publiſhed by Mr.* Francis Roberts, *a pious, judicious, and grave Divine.*

Which

Which I here preſent (not chiefly to the wealthier ſort of you, who have money to buy, and ſufficient leaſure to read the larger Treatiſe ; but to the poor Houſholders (that have ſcarce money enough to buy bread) and Servants that want ſuch Vacations as ſome others have wherein to receive more ample ſatisfaction in theſe Soul concerns.

I confeſs, when I firſt preſs'd theſe Grapes, I deſigned the Liquor for my own private Family ; but was afterwards perſwaded to broach, and publiſh it, to refreſh the bowels of my poor Neighbours, that they might be more rich in ſpiritual underſtanding : Eat then, O Friends, and Drink abundantly, O Beloved.

My Heart's Deſire is, that ye may be ſo Prepared before each Supper of the Lord, that the great Maſter of the Feaſt may judge you worthy and bid you welcome : And that ye may not (at the laſt and great Day) be found guilty

guilty of the Body and Blood of the Lord, but clothed with his righteouſneſs, and at length admitted Tablers with Abraham, Iſaac, *and* Jacob, *and the reſt of that Royal Society in the* New Jeruſalem *(your Fathers Kinggom;) where you may expect to drink your fill, of a freſh broach, more rich and pleaſant, than the blood of the Grape, and that Jeſus (in perſon) will bear you company.*

Matth. 26. 29.

I ſhall conclude with this Neceſſary Advice: When you read this Book (and I hope you will often, eſpecially before you approach the Lords Table) let me intreat you (as ever you would enjoy the bleſſing and comfort of worthy; and avoid the guilt of the Lords Blood, and danger of unworthy receiving) to ſequeſter and ſeparate your ſelves, even your Thoughts, from the Employments, yea Things of the World, (that when you are moſt alone, you may beſt commune with your own hearts, (which is the deſign of this Book.)

And

And to ſet your ſelves, as in the preſence of the All ſeeing, Heart-ſearching, All-knowing God; and then let your Hearts and Conſciences anſwer unfeignedly to theſe following Queries; and know aſſured, that as you ſtand, or fall, before the Tribunal of your own Conſciences, and Gods Word, in theſe Inquires, *in this World; you are like to ſtand, or fall, before Gods Judgment Seat hereafter.*

And that God would guide you, to bring in an impartial Verdict, and to make a true return of your ſelves unto your ſelves, that you may not be deceived to all Eternity, is the Prayer of,

An Unworthy Servant of Chriſts, and of your Souls,

THO. TROTT.

CHAP.

CHAP. I.

Of Inquiries to be made, concerning the Right, that each one hath to the Lord's Supper.

HAve I only an *outward Right*, by a visible formal Profession?

Have I not also an *inward Right*, by an actual Interest in the Covenant of Grace? (*viz.*)

1. Have I been taught to *know the Lord*, his mind and will; and that so *effectually*, as that I am brought to Christ to believe on him?

2. Is the Law and Covenant of God *written in my Heart*? (*i. e.*)

Are my *Heart* and *Inward Parts conformable* to the Law of God?

Is there a *Newness* in my Heart and Spirit; New *Qualities*; Mind, Memory, Conscience, Will, Affections, Grief for Sin, Desires of Grace, Love of God, of Christ, of his Members, Joy; are *all new*? Is the whole man a *new Creature*?

Is there a *spiritual softness and tenderness in my Heart*?

Is it quickly *wounded*? Doth it easily *melt* for sin? Is

Is my Heart obedient to Gods Will with *delight*?

Are there *all* or *any* of these Signs in me of Gods Law *written in my Heart*?

3. Have I a *Covenant-Relation* unto, a Covenant-Interest in God, and God in me? (*i. e.*)

Am I wholly *given up to God*; my *Tongue* to praise him, my *Hands* to *do* his Will, my *Feet* to *walk* in his Paths, my *Mind* to *know* him, my *Will* to *obey* him, my *Memory* to *retain* him, my *Heart* to *desire* and *love* him; are they *all* his?

4. Are my *Iniquities forgiven* and *forgotten* of God? (*i. e.*)

Have I sincerely *confessed*, *bewailed*, and *forsaken* my sins?

Is my Heart *calmed* and *quieted* through Faith in Christ, so that I am thereby *at peace with God*?

Is my Heart *inflamed* with the Love *of Christ*, (through whom my sins are pardoned?

Am I earnest with God for *assurance of pardon*, *purity* of Heart *stablishment* in the ways of grace, for the time to come?

Is my spirit, and *all* within me, singularly enlarged to *bless God for pardon*?

5. Is the *Fear of God* so implanted in my Heart, as that I *depart not from him*?

Have I *all* or *any* of these Evedences *of*

my

my actual interest in the Covenant of Grace, and (consequently) of my *Inward Right* to the Lord's Supper?

CHAP. II.

Of Inquiries to be made, touching the Need each one hath of the Lord's Supper.

HAve I not great *Need* often to nourish, strengthen, and comfort my *Inward man*, with all the *Graces*, and Spiritual *abilities* thereof?

Have I not great *Need* to have the Pardon of my sins *often testified* to me, and my apprehension and assurance thereof *confirmed*?

Have I not *Need* to have the fresh *Memory of Christ, and of his Death for Sinners*, perpetuated to me?

Have I not great *Need* to maintain spiritual *Communion with Jesus Christ, and him crucified*?

Have I not great *Need* to confirm and increase spiritual *Union and Communion with the Saints and Members of Jesus Christ*?

Of

CHAP. III.

Of Inquiries to be made, touching each ones present Fitness for the Lord's Supper, in point of Knowledge.

HAve I a competent *Knowledge*. 1. *Of God*? That he *Is*; Is *One*; Subsisting in *Three distinct Persons*, a most pure invisible *spirit*, all sufficient, immutable, infinite; as the living most wise God, of most perfect Will, most true, good, just, holy, powerful, perfect, excellent, blessed, glorious?

2. Do *I Know my self*, what *I was Before the Fall*, viz. Innocent, upright, bearing Gods image in Knowledge, Righteousness, and Holiness, in a Covenant State, having Freedom of Will to perform the Conditions of the Covenant; and having Communion with God; And what I am *since the Fall*, as not only having *lost* all this Happiness; but in being under the *Guilt* of *Adam's first sin*, *drowned in Original Corruption prone* to all *Actual Sin*, liable to all the *Miseries* both *in this Life*, and *that in the World to come*: And what I *should and may be* (*in Christ*;) That *I should be* penitent, self-denying, believing, obedient, sober, righteous, godly in all manner of conversation. in all good conscience, with all circumspection and perseve-

perſeverence. That *I may be* Adopted, Juſtified, Sanctified, admitted to Communion with God; poſſeſs all the promiſes of the life that *now is*, and that which *is to come*; have all things mine, and co-working together for my good?

Do *I Know Jeſus Chriſt*; *as* the only true Mediator God-man, taking upon him the *Office* of a Mediator betwixt God and man, in order to the Salvation of his Elect: And as executing the Office of a *Prophet*, to reveal unto them by his Word and Spirit, the Will of God for their ſalvation: And of a *Prieſt*, *in offering up* of *Himſelf* a *Sacrafice* to Divine Juſtice, to reconcile them to God; and in making continual Interceſſion for them: And of a *King*, by calling them effectually, governing them viſibly and inviſibly, recompenſing their obedience with gracious *rewards*, and their *failings* with fatherly *chaſtiſements*; *ſupporting* them under *all their Tryals*, *Afflictions*, *Perſecutions*; *over-powering*, and *ordering all* (even the worſt and moſt unlikely) Occurrents, for his own glory and his peoples good; *reſtraining*, *ſubduing* all *his* and *their* enemies; *judging*, and juſtly *rewarding* all men and Angels at the great Day; As an abſolutely *all ſufficient Mediator*; yet ſaving *none* but thoſe to whom he is *actually applied*:

applied: As the *Subſtance of all the Sacraments*, both of the Old and New Teſtament.

Do *I Know the New Covenant*, as a *Covenant* of *Reconciliation* between *God and me a ſinner*, upon terms of Faith, and New Obedience: As made with a *Mediator Jeſus Chriſt*, to perform as a *Surety*, in the ſtead of all the Elect, for their ſalvation: As the *ſame* (*in ſubſtance*) *with the* Old Covenant under the Law, (*viz.*) from the *firſt promiſe of the ſeed of the Woman*, till Chriſts Incarnation: As *differing* from it only in *Circumſtances, and manner of Adminiſtration*; being more clear (without Types and Shadows) ſpiritual, perfect, pleaſant, unlimitted, extending both to *Jews* and *Gentiles*: As giving *aſſurance* (to them (and *none elſe*) *that embrace it*) of Covenant bleſſings and priviledges?

Do *I Know the Lord's Supper*, as part of Gods *Inſtituted Worſhip*? As a *Token, Pledge or Seal* of the Covenant of Grace: As *Repreſenting* Jeſus Chriſt, and him Crucified: As having *Two Parts*, (*viz.*) *The Outward Signs*, Bread and Wine, with the *Actions* thereunto belonging. The *Inward Miſteries*, ſignified by thoſe ſigns, and Sacramental actions; the *nouriſhing, cleanſing, enriching* of my *ſoul* by the Death of Chriſt?

Have I a competent *Knowledge of the Sacramental Union* betwixt the Signs and Things ſignified, *founded in Chriſts Inſtitution*; ſo that if I *truly receive the Sign* (according to Chriſts Inſtitution) I receive alſo the *Thing ſignified?*

Have I a competent *Knowledge of the Ends of the Lords Supper*, (viz) To be a *Memorial* of Chriſts *Death*, for my ſpiritual nouriſhment, ſtrength, growth in Grace; to *confirm* and *apply* to me the New Teſtament, (*i. e.*) all the promiſes, comforts, benefits, priviledges thereof; to *ſeal* a Pardon to me; to *ratifie* and *increaſe a Communion with Jeſus Chriſt*; and to *teſtifie my Love to*, and *Communion with the Saints*? Is this Knowledge *ſanctified to me?* Is it an *Experimental, Heart-humbling Communicative*, (for others edification) *growing, affectionate, ſpiritualized, pure, obediential* Knowledge?

CHAP. IV.

Of Inquiries to be made, touching preſent Fitneſs (for the Lords Supper) in point of Faith.

HAve I *Faith*, to qualifie aright my Perſon and Actions; whereby to *diſcern*

diſcern the Lords Body, and other Sacramental Miſteries in the Lords Supper; and to *apply* Sacramental Miſteries diſcerned, (*viz.*) *Chriſt*, and *all his Benefits*; and to enable me to walk becoming my Relation and Engagement?

Is it not a *meer Hiſtorical* Faith which I have; *an aſſent* unto the Scripture as *true*?

Is it not *an Imaginary* Faith without *Scripture ground*?

Is it a *true*, *ſaving*, *juſtifying* Faith; not only *knowing* and *aſſenting* to the *truth* of Scripture concerning Chriſt; but *accepting him* upon his own terms (of *ſelf-denial*, *bearing the Croſs*, and *following him*) for Salvation?

Doth it *ſoften* and *melt* my Heart in preſenting Chriſt *crucified* for me?

Doth it *purifie my Heart*, (not my Actions and Affections only?)

Doth it make me *ſincerely obedient*, and *fruitful* in good works?

Doth it *looſen* and *unglue* my Heart from the World, and all earthly felicities?

Is it a *quickning* and *enlivening* Grace in me?

Is it attended with a *ſenſe* of my own *Infirmities*? often *doubtings*; with a ſpirit of *Prayer*, and with Divine *Peace*?

Is it *puiſſant*, and *victorious* over ſpiri-

tual enemies? Doth it conquer the *ſmiles* and *frowns* of the World, the Fleſh, and the Devil?

Doth it *uphold me from fainting*, under the heavieſt preſſures, and extremities of trouble?

Is it daily *growing*, and conſtantly *perſevering?*

CHAP. V.

Of Inquiries to be made, touching preſent Fitneſs (for the Lord's Supper) in point of Repentance.

HAve I *Repentance* whereby the *leaven of ſin* may be purged out before I keep the Feaſt of the Chriſtian Paſſover? *i. e.*

Am I *convinced* having a thorow *ſight* and true *ſenſe of ſin*, the *ſinful*, *odious*, *miſchievous*, and *dangerous*, Nature of it?

Am I *contrite* and *ſorrowful*? Is my Heart *broken*, *prick'd*, and *rent* with grief?

Is my *Heart changed*, from the *ſtate* and *power* of ſin, to be under the *power* of God, in a *ſtate of Grace*?

Is my *Life* changed, from the *Acts* of Sin, and brought under the *Rule* of Gods Word?

CHAP.

CHAP. VI.

Of Inquiries to be made, touching preſent Fitneſs (for the Lords Supper) in point of New Obedience.

CAn I approve my Heart to God in point of *New Obedience*, and *Conformity* to his holy Will? (*i. e*)

Is my obedience *conſcientious*? Doth it ariſe from a *conſcientious reſpect* to Gods Commands? Is my obedience *cordial, affectionate*, flowing from the inward frame of the Soul? Is my Heart *willing* and *forward to all* Duties? Is it *chearful, hearty*? Am I *grieved at my own* and *other mens diſobedience*?

Doth my obedience *transform and change me*, from Sin to Holineſs?

Is my obedience *fixed and reſolved, breaking through* all oppoſing difficulties, and impediments?

Is it *compleat*, both with the *whole Heart*, and *reſpecting all* the Commandments?

Is it *growing* and *laſting*, *increaſing* and *perſevering*?

CHAP. VII.

Of Inquiries to be made touching preſent Fitneſs (for the Lord's Supper) in point of Love.

HAve I *Love* to Chriſt? Doth it *ariſe* from the conſideration of the amiableneſs and *loveline ſs* that is in Chriſt, and *my believing apprehenſions* of it, and *my acquaintance with*, and *experience of* him?

Have I a *benevolent affection*, or *good will* to Chriſt; high and precious thoughts of him? Do I bear great good will to his *Glory*, *Truth*, *Cauſe*, *Ordinances*, *Church*, *&c.* to have them advanced?

Have I a fervent *deſire* and *longing* after Chriſt; to be *united* to him, and to enjoy more full *Communion* with him.

Have I a contented *complacency* and ſatisfied *delight* in the *enjoyment of him*?

Is it *obediential* Love? *John* 14. 15.

Is it *tranſcendent ſurpaſſing all other* Love, even to *neareſt Relations*, yea my *own life*, ſo that I can be content to *part with all*, rather than *him*?

Do I *breath after more aſſurance* and *evidence* of Chriſts *Love* to my Soul?

Do I *accept his Rebukes*, as proceeding from Love and Good-will?

Is

Is my Love *ſincere*, without Hipocriſie; not in *word* and *complement*, but in *deed* and *truth*?

Is my Love *conſtant*, not apt to be *quenched* with the *floods* of Perſecutions?

Have I Love to *Chriſtian* (without *which*, *all other* gifts, and duties, are nothing worth?

Doth it *ariſe* from my Love *to God*; becauſe they are Children of *ſuch* a Father?

Is it *pure*, flowing from a *pure Heart*?

Is it *Spiritual*, not for *carnal ends and reſpects*, (*viz.*) greatneſs, wealth, beauty, wiſdom, learning, friendlineſs, kindred, &c. but as Gods *Children*, having his *Image*; as *Brethren* in Chriſt as *Fellow-Members*, with Memberlike *caring* for one another; mutual *ſympathy* and *compaſſion* to one another?

Is it *univerſal*, to *all Chriſtians*, *poor* as well as *rich*?

Is it *ſincere*, without diſſimulation; *real*, not *verbal* and *complemental*; intending *their* good, as well as *my own*?

Am I *kindly affectioned* to them? *courteous* and *grateful* in my carriage, *compaſſionate* towards them, *bearing their burdens*?

Do I *eſteem beſt of their company*, *delighting* in it?

Is my love to them *fervent*? Have I a diſpoſition to part with, not only *my*

Goods

Goods to them, but even my life, (upon a juſt call ?)

Is it *conſtant* ?

CHAP. VIII.

Of Inquiries to be made touching preſent Fitneſs (for the Lord's Supper) in point of Thankfulneſs.

AM *I thankful* for Chriſt his *Death, Covenant and Supper* ?

Do *I acknowledge* theſe benefits *whence they come*, and *what* they are ?

Do *I eſteem* of them ; of *Chriſt* (the *Matter* of the Lords Supper) the *greatneſs* of the *Giver* ? Do *theſe* (*and the like*) *Conſiderations*, *raiſe in me* an *eſtimation* of Chriſt ?

Do I eſteem of Chrifts *Death* (the *Myſtery* of the Lords Supper) of his being *crucified* ; and *broken* for me ? do I eſteem it according to the *Love evidenced* in it ; the *ſufficiency* of it, the many ineſtimable *benefits* by it ?

Do I eſteem of the *Lords Supper it ſelf* ; and that ( ) For the *Myſteries* in it, (*viz*) *Chriſts Death*, and all the *benefits* of it : (2) For the *Familiarity* of it ; Chriſt *ſtooping* to my *ſenſes*, that my *faith* might be *lifted up* to him : (3) For the *firmneſs* of it : *ſurely* ſignifying, ſealing, and exhibiting

hibiting Chriſt crucified, and all his benefits to me? And do *theſe* (and the like) *conſiderations*, *raiſe up* my thoughts, to an high eſtimation of this Ordinance?

Do I *render again* according to the benefit received, acknowledged, and eſteemed?

Am I much in *Thanksgivings* for Chriſt, his Death laying out my *moſt endeared affections* on him? renewing my Repentance and Reformation *upon this very account*; Living *by Faith* upon the promiſes Chriſt hath *ratified* to me by his Death; *performing* my *Vows* and *Promiſes* in becoming a *Child of God*, and *walking worthy* of the Goſpel; loving *my Baptiſm*, &c. being ready to *ſuffer* for *him*, who ſo willingly *ſuffered* for *me*?

Do I render *ſuch* praiſes, affections, reformation, life of faith, new obedience, performance of Vows, &c. as I ought?

CHAP. IX.

Of Inquiries to be made, touching preſent Fitneſs (for the Lords Supper) in reſpect of a due Appetite to this holy Feaſt.

HAve I a *ſpiritual Appetite* to this Heavenly Banquet of the Lords

Supper, and to *Christ* therein?

Do I *hunger and thirst* after Christ and his Righteousness?

Do I desire to be *often eating*?

Doth the *want* of this Ordinance often *trouble me*?

Am I willing to be *at pains to obtain* this Spiritual food; to *search* and *examine* my self before hand diligently?

Am I willing to be *at cost to obtain* this spiritual food? *to sell all* to *purchase this Pearl? Penitentially* to part with *all* (even my *dearest Corruptions*) that I may be a welcome *Guest* at Christs *Table*?

Am I *glad* (when invited) *of an opportunity to come* to this Feast, when the Sabbath and Sacrament comes?

Do I *digest and concoct* this spiritual food, and *hold it fast*; not *disgorgeing* the Sacrament, *forgeting* Christ, his Death; by *returning* to my Lusts?

Do I find *strengthning, refreshing comfort* by this spiritual food? is Grace *nourished*; corruption *corrected*; sin's pardon *evidenced*; Communion with Christ, and interest in the New Covenant farther *confirmed and cleared*; spiritual strength *improved* for all Heavenly services?

CHAP.

CHAP. X.

Of Inquiries to be made in reſpect of Actual Communicating.

DO I approach the Lords Table in an humble *ſenſe* of *ſelf unworthineſs*, rather than with *uncharitable cenſoriouſneſs of others*?

Do I propound to my ſelf *right ends* in Communicating, (*viz.*) the ſolemn ſetting forth of *Chriſts Death*; the ſpiritual nouriſhment, ſupport, and ſtrengthning of the *inward man*; and the *ratification* of the New Teſtament or Covenant; to ſeal, and aſſure me of pardon; for *confirmation* and *increaſe* of my Communion with Chriſt, and him crucified; the *improvement* of my Communion with Chriſts Members?

Do I (in the Act of Communicating) exerciſe *lively all thoſe Sacramental Graces and Qualifications forementioned*; (*viz.*) Knowledge, Faith, Repentance, *&c.* Do I put them forth into Act?

Do I act *Knowledge*, ſo as to have a right apprehenſion (1.) *Of God*, with whom I have to *do* in this Ordinance: (2.) *Of my ſelf*, what my ſpiritual ſtate is: (3.) *Of Chriſt and his Death*, (the chief miſtery of:

of this Supper:) (4.) *Of the New Covenant*, and *tenour* of it, which is ſealed in this Sacrament: (5.) *Of this Sacrament it ſelf?*

Do I act *Faith* in *diſcerning*, and *taſting* ſpiritually Chriſts body and blood; in *aſſenting to the truth* of all the Promiſes of the Covenant; the *truth* of Chriſts *Death*, and *benefits* thereof; eſpecially, in *applying* the Covenant, and Promiſes, Chriſt, his Love, Death, with the *fruits* of it particularly to my own Soul; *as certainly*, as the *outward Elements* are applied to my *Body?*

Do I act *Repentance?* doth my Heart *melt*, is it *broken* within me, when I look upon my *Lords broken body*, and his *blood ſhed*, and *ſeparated* from it? do I *then begin* more and more to hate, and abominate my ſins and corruptions?

Do I act *New-obedience*, and *urge* it more and more upon my ſelf, from the conſideration of Chriſts *obedience* (even unto *death*) here *repreſented?* Am I the more willing to *do* what he *commands*, *forbear* what he *forbids*, and *bear* any thing he *inflicts?*

Do I act *Love ſincerely* to Chriſt and his Members, Perſon, Offices, Ordinances, Image? Are my frozen affections *warmed* at the *fire* of his Love?

Do I act *Thankfulneſs*, in *offering* my ſelf

ſelf (ſoul and body) as a *Sacrifice* to God?

Do I act *a true ſpiritual Appetite*?

Do I improve my *corporal ſences* (diſcerning the *outſide* of the Lords Supper) to help my *ſpiritual ſenſes* and Graces to diſcern the *inſide* of it? do I fix my *ſenſes ſtedfaſtly* upon *the Supper of the Lord*, till I have fixed my *Heart firmly* upon *the Lord of the Supper*?

Do I *remember Chriſt and him crucified* throughout the whole Action: Firſt, *Hiſtorically*, remembring the *Hiſtory* of Chriſt, and his Death, his Sorrows in the Garden, in the High Prieſts Palace, and Judgment-hall, and on Mount *Calvary*: Secondly, *Miſteriouſly*, remembring the *Miſtery* of Chriſt and of his Death; the *Miſterious Cauſes* of it; the *Meritoricus* (*viz.*) the ſins of the Elect imputed to him; the *Impulſive* (or *inward moving*) cauſe; (*viz.*) the free Grace and Love of God and Chriſt to ſinners: The *Miſtericus Effects* of it; (*viz*) the *benefits* of Chriſts Death; eſpecially Redemption, Reconciliation, Juſtification, Victory over my ſpiritual enemies, Entrance into Heaven. Thirdly, *Energetically*; do I remember Chriſt and his Death, the Hiſtory and Miſtery of it, ſo as to work this remembrance with *Energency*, *Force*, and *Efficacy* upon my Heart; (*viz.*) ſo, as to

admire

admire the Infinite *Wiſdom*, *Juſtice*, and *Love* of God; (his *Wiſdom*, in *contriving* this ſtrange way of ſaving ſinners; his *Juſtice*, that his *Dear Son* muſt *ſuffer*; his *Love* in *giving* his *beloved Son*;) ſo, as to *lament* and *hate* thoſe ſins for which Chriſt ſuffered; ſo, as to reſolve more effectually to reſemble and conform to Chriſt and his Death; by dying to ſin, and being *crucified* to the World; by *ſuffering* with, and for Chriſt; or (at leaſt wiſe) being *reſolved*, and *prepared* ſo to do; ſo, as to *inflame* my Heart with *Love to Chriſt dying* for me; ſo, as to *comfort* my ſelf in the *ſufficiency* of Chriſts Death, and my Propriety in it; ſo, as to *provoke* my ſelf to all *true thankfulneſs* for Chriſt crucified?

Do I carefully *avoid all diſtractions* throughout the whole adminiſtration?

CHAP. XI.

Of Inquiries to be made by each one after they have received the Lords Supper.

DO I not *reſt* in the work *done*; the the *bare act* of receiving, without *right* receiving?

Do I *abandon* and *crucifie all ſin* more than ever?

Do

Do I *walk on* in the *ſtrength* of this ſpiritual food *from day to day*, *increaſing* in Grace and Godlineſs? is my *Faith* more *ſtrong* and *lively*, my *Hope* more full of *expectation*, my *Love* more *ardent*; (if he hides his face by deſertions) do I *not reſt* till I *find him*? do I hold *him faſt*; *not diſturb him out* of my Heart by my corruptions? do I highly *prize* his *preſence*, *lament* his *abſence*, joyfully *entertain* his *return*, *open* to him at *every knock* at the *door* of my Heart?

Do I delight my ſelf in ſpiritual *fellowſhip* with the *Members* of Jeſus Chriſt; *loving*, *caring for*, *ſimpathizing* with them in Joys, and Sorrows; inſtructing, exhorting, admoniſhing, comforting them?

Do I *chear up*, and *comfort* my ſpirit againſt all my *diſcouragements*, *temptations*, *corruptions* upon *conſideration* of the *Cordials applied* in the Lords Supper?

Do I *long for new refreſhments of my ſpirit*, *by renewed Sacraments*?

Thoſe

Thoſe that would manage this Duty of Self-examination with ſucceſs, muſt fervently and fiducially Pray to the Heart-diſcovering God: And whereas ſome weak Chriſtians may want the Gift of Enlarging themſelves herein, it is conceived to be not much amiſs to ſubjoyn this Form.

O *All-ſeeing God, that chargeſt the Angels with folly, in whoſe ſight the very Heavens are impure; thine eyes run to and fro through the whole earth, beholding the evil and the good; thine eye-lids try the children of men; thou ſearcheſt the Hearts and trieſt the Reins, and wilt bring every work into Judgment; my particular Judgment*

ment doth haſten on apace, and the Great and General Aſſize *is not far off; when the Trumpet ſhall ſound, the Grave and Sea give up their dead, and All appear before the Great Tribunal: Then ſhall Judgment find me as Death leaves me; ſo that, if I die a ſtranger to the Covenant of Promiſe, I die without a well-grounded hope of future Happineſs, and had better never have been born.*

I deſire to be clearly ſatisfied about my ſtanding condition towards thee; and becauſe the Heart is deceitful both in ſearching and judging, let the Candle of the Lord be lighted and ſet up, that the Inward parts of the Belly may be ſearched; let thy Word and Spirit of truth and conviction lead me to the truth of my State; that I may know, what I was *by Creation,* (*in* Adam) *what I* am *both by Primitive Apoſtacy, and late and preſent Rebellion, and what I* ought *to be in all holy Converſation: O let the naked truth here-*

of

of appear, that I may not be deceived in a matter of ſuch everlaſting conſequence. Suffer me not careleſly to neglect, or ſlothfully to be weary of this work that muſt *be done* by *me, or* will *be done* for *me ſuddenly; let me ſo judge my ſelf, that I may not be condemned with the World. This Heart-work is very difficult, I cannot compaſs it without Divine aſſiſtance, Lord, Help me, Lord, that I may receive my ſight; let me be better acquainted with my ſelf, the face and true complexion of my ſpiritual affairs, and let there be ſuch a true repreſentation, that no ſpots may remain undiſcovered: I have brought my Heart to the Touch-ſtone, a Tryal I muſt undergo, I deſire it Now, while there is a poſſibility of mending what is amiſs: If I be Droſs, and no Gold of Grace appear in me, let me know it; and put me into what Furnace thou wilt, ſo I may be purified; and if there be any the leaſt ſpark of this Gold Oar of Grace,*

Grace, though it be ſoiled with the rubbiſh of my Corruptions, yet let it be ſo brightned. that I may know (by this Heavenly badge) that Chriſt lays claim to me, becauſe I wear his Livery and Cogniſance; I muſt ſubmit to thy infallible determination, ſpeak Lord, and thy Servant ſhall hear, yea let my Conſcience act the part of an impartial Judge; aſſiſt, proſper, accept me in this work, for Chriſt his ſake, Amen.

A brief Improvement of the Subſtance of this Book, by way of *Petition* to God not unfit to be uſed immediately after Examination.

O *Thou that heareſt Prayer, keepeſt Covenant, and knoweſt all thy Covenant people by Name; clear up my actual intereſt therein, that ſo my Inward Right to the Lords Supper, yea to Chriſt and all his benefits, may be*

be ſatisfyingly made known to me ; let me ſo know Thee, thy mind and will, and let thy Law be ſo written in my Heart, thy Fear ſo implanted there, that both the forgiveneſs of my ſins, and Covenant-relation to thee, and my actual intereſt in the Covenant of Grace may be ſufficiently evidenced to me ; let me be ſo wholly thine, that thou mayeſt ſay to me, thou art Mine, and nothing may be wanting to make up the bleſſed bargain between us. Open mine eyes to ſee my need of Chriſt, his righteouſneſs, grace, Ordinances, eſpecially this nouriſhing, comforting, ſtrenthening one ; give me thoſe Graces, whereby I may be Sacramentally qualified and prepared to meet Chriſt at his Table : Let me not be a ſtranger to Thee, my ſelf, Chriſt, the Covenant, the nature, uſe and ends of the Lords Supper ; but give me a ſanctified Knowledge of each ; a ſaving Faith to diſcern and apply Chriſt with his benefits ; a ſpirit of Sin-con-

viction

viction and mourning; an Heart changed from the ſtate and power of ſin, that I may lead a life quite changed from the acts of ſin: Enable me to abound and perſevere in conſcientious, chearful, and compleat Obedience; to love more and better thy Glory, Truth, Cauſe, Ordinances, Church and People, and that not in Word and Complement, but in Truth. Give me a thankful Heart for Chriſt, his Benefits in this Ordinance, let it proceed from an high eſteem of them, that my thankſgivings and thanks-doings may be proportionable. Quicken my Appetite to this Heavenly Feaſt, Lord, I hunger, I thirſt, nothing will ſatisfie but Chriſt and his Righteouſneſs; This is a filling Ordinance, don't let me return empty from it; Give me an humble ſenſe of Self-unworthineſs, help me to propound right Ends, to exerciſe each Sacramental Grace, to avoid diſtractions in managing it. Let there be This Holy Iſſue, both of my Prepa-

ration

ration to it, and Participation of it; that Sin's Power may be ſubdued, Guilt removed, Pardon ratified, ſpiritual ſtrength encreaſed; that my Faith may be more ſtrong, Hope more full of expectation, Love more ardent; that I may hear the Word more attentively, Pray more fervently, keep Sabbaths more exactly, Watch more diligently, Live up to my ſolemn Sacramental Profeſſion and Engagement; And let the experimental taſte of that ſweet Fellowſhip I hope to have with Chriſt at his Table, make me long for a more immediate fruition of him in Glory face to face. Amen, Amen.

FINIS.

James Barlow

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